court of judgment; for it is said: Thy judgments are far above out of his sight.[28] And still more than that, he sees the discomfiture of his enemies; for it is said: As for all his adversaries, he puffeth at them.[29] There is no contradiction. The one [R. Isaac] speaks of his private affairs, the other one [R. Johanan] of matters of religion.[30] If you wish I can say: both speak of matters of religion, and still there is no contradiction. The one [R. Isaac] speaks of a wicked man upon whom fortune is smiling, the other one speaks of a wicked man upon whom fortune is not smiling. Or if you wish, I can say, both speak of a wicked man upon whom fortune is smiling, and still there is no contradiction. The one [R. Johanan] speaks of a perfectly righteous man, the other one of a man who is not perfectly righteous. For R. Huna said: What is the meaning of the verse: Wherefore lookest Thou, when they deal treacherously, and holdest Thy peace, when the wicked swalloweth up the man that is more righteous than he?[31] Can then the wicked swallow up the righteous? Is it not written: The Lord will not leave him in his hand?[32] And is it not written further: There shall no mischief befall the righteous?[33] [You must] therefore [say]: He swallows up the one who is only 'more righteous than he', but he cannot swallow up the perfectly righteous man. If you wish I can say: It is different when fortune is smiling upon him.

R. Johanan further said in the name of R. Simeon b. Yohai: If a man has a fixed place for his prayer, his enemies succumb to him. For it is said: And I will appoint a place for My people Israel, and will plant them, that they may dwell in their own place, and be disquieted no more; neither shall the children of wickedness afflict them any more as at the first.[34] R. Huna pointed to a contradiction. [Here] it is written: 'To afflict them', and [elsewhere]: To exterminate them?[35] [The answer is]: First to afflict them and then to exterminate them.

R. Johanan further said in the name of R. Simeon b. Yohai: The service of the Torah is greater than the study thereof.[36] For it is said: Here is Elisha the son of Shaphat, who poured water on the hands of Elijah.[37] It is not said, who learned, but who poured water. This teaches that the service of the Torah is greater than the study thereof.

R. Isaac said to R. Nahman: Why does the Master not come to the Synagogue in order to pray?[38] — He said to him: I cannot.[39] He asked him: Let the Master gather ten people and pray with them [in his house]? — He answered: It is too much of a trouble for me. [He then said]: Let the Master ask the messenger of the congregation[40] to inform him of the time when the congregation prays?[41] He answered: Why all this [trouble]? — He said to him: For R. Johanan said in the name of R. Simeon b. Yohai:

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(1) In Hebrew: Adon.

(2) Gen. XV, 8.

(3) Dan. IX, 17.

(4) Ex. XXXIII, 14. Cf. also supra 7a.

(5) Gen. XXIX, 35. She implied that this had never been done before.

(6) Words in brackets added from MS.M. This passage is suggested by the mention of Leah.

(7) Reuben is explained as ראו בין, 'See the difference between'.

(8) Ibid. XXV, 33.

(9) Ibid. XXVII, 41.

(10) Ibid. XXVII, 36.

(11) I Chron. V, I.

(12) Gen. XXXVII, 21.

(13) רות is derived from רוה to saturate.

(14) Lit., 'causes', 'determines (one's destiny)'.

(15) Ps. XLVI, 9.

(16) Lit., 'training', 'upbringing'.

(17) Ibid. III, I.